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that is not all. There must be a time when mankind will become very sensitive to the unsolvable problems of life such as death, old age and sickness; they will then begin to appreciate the Indian culture and to adopt it. In fact, the three cultures, according to Mr. Liang, represent the three successive stages of human development (pp. 259-263). But since science, as Mr. Liang points out, is an organic part of the Western individualistic and utilitarian mood of life, how can it be combined organically with Mr. Liang's Confucianism? Science for science's sake; we may invent science for nothing; but it is through and through a product of pure intellect. A life of feeling and intuition is for art, not for science. I see quite clearly that Confucianism is possible for science, but not the Confucianism of Mr. Liang's interpretation. Mr. Liang's Confucianism presupposes too much the pre-existing harmony of man's feeling and the goodness of man's nature.

Mr. Liang considers Bertrand Russell's appeal to man's instinct of creation as an indication of the fact that the Western peoples are going to assume the attitude of "doing for nothing." I may also say that Professor Hobhouse's "rational good" and Professor Dewey's "good of activity" are no less strong indications. Still I do not quite see why the Western peoples should adopt Confucianism completely and why future mankind should all be followers of Buddha. It seems that Mr. Liang, being always a student of Buddhism, has too strong a monistic preconception that leads him to suppose that the three existing types of culture have exhausted all the possible ways of life and that mankind is bound to take or reject one or the other as they are.

Since Mr. Liang's book is dealing with so comprehensive a subject matter and his prediction of the fate of the cultures is so far in the future, it is unnatural to expect that every one should agree with him. It seems to me that his interpretations of Buddhism and Confucianism are of interest and value, no matter whether Buddhism and Confucianism are really as he says or not. I think nobody can read these two parts of his book without being impressed by his originality and conscientiousness. Mr. Liang certainly has his vision. This is enough for a philosophical work to justify its existence.

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## JOURNALS AND NEW BOOKS

JOURNAL OF EXPERIMENTAL PSYCHOLOGY. Vol. V, No. 5. October, 1922. Influence of Vision in Acquiring Skill: *H. A. Carr* and *E. B. Osbourn*. Differences in the Oral Responses to Words of Gen-

eral and of Local Significance: *V. R. McClatchy*. The Cardio-Pneumo-Psychogram and its Use in the Study of the Emotions: *J. A. Larson*. A Study in Grades and Grading under a Military System: *R. L. Bates*. Studies in Dissociation: *L. E. Travis*. The Selectiveness of the Eye's Response to Wave-Length and its Change with Change of Intensity: *I. A. Haupt*.

GREGORIANUM. Vol. III, No. 3. September, 1922. *Anglia quærens fidem*, II: *L. J. Walker*. *Determinazioni idealiste—Metafisica*: *G. Mattiussi*. *Salva illorum substantia*, I: *H. Lennerz*. *Novation et la doctrine de la Trinité à Rome au milieu du troisième siècle*, I: *A. D'Alès*.

JOURNAL OF INTERNATIONAL ETHICS. Vol. XXXIII, No. 1. October, 1922. The Hindu Dharma: *S. Radhakrishnan*. The Commensurability of Values: *R. K. Pemberton*. The Genesis of the Moral Judgment in Plato: *Rupert C. Lodge*. Sanctioning International Peace: *C. F. Taensch*. The Relation of Ethics to Social Science: *O. F. Boucke*. Hamlet: *C. C. H. Williamson*.

Pillsbury, W. B.: *The Fundamentals of Psychology*. Revised edition. New York: Macmillan Company. 1922. xiv + 589 pp.

Warren, Howard C.: *Elements of Human Psychology*. Boston: Houghton Mifflin Company. 1922. 416 pp. \$2.25.

Dunlap, Knight: *Elements of Scientific Psychology*. St. Louis: C. V. Mosby Company. 1922. 368 pp. \$3.50.

Givler, Robert C.: *Psychology. The Science of Human Behavior*. New York: Harper Brothers. 1922. 382 pp. \$3.00.

Moore, G. E.: *Philosophical Studies*. New York: Harcourt, Brace & Company, Inc. 1922. viii + 342 pp.

Moore, G. E.: *Principia Ethica*. Reprinted. New York: Macmillan Company. 1922. xxvi + 232 pp.

Rignano Eugenio: *Come Funziona la Nostra Intelligenza*. Bologna: Nicola Zanichelli. 1922. 46 pp.

de Wulf, Maurice: *Mediæval Philosophy. Illustrated from the System of Thomas Aquinas*. Harvard University Press. 1922. 151 pp.

Hollingworth, H. L.: *Judging Human Character*. New York: D. Appleton & Company. 1922. xiii + 268 pp. \$2.00.

Micklem, E. R.: *Miracles and the New Psychology. A Study of the Healing Miracles of the New Testament*. New York: Oxford University Press, American Branch. 1922. 142 pp. \$2.50.

## NOTES AND NEWS

The Annual Meeting of the American Psychological Association will take place at Cambridge, Mass., December 27, 28 and 29. The sessions will be held in Emerson Hall, Harvard University.